



*Malville*

A  
SPIRITVALL  
PROPINE OF A  
*Pastour to his People.*

HEB. 5. 12.

*You whom it behooveth because of time to be teachers, hee  
neede againe to be taught the elements of the speeches of God.*

IAM. I.

19 *And sa my beloued brethren, let all men be swift to  
heare, slow to speake, slow to wrath.*

21 *And casting away all filth, & excrement of euill, with  
meekenes, receiue the ingraft Word, whilk saues your saules.*

22 *And be you doers of the Word, and not hearers onely,  
beguiling your selues.*



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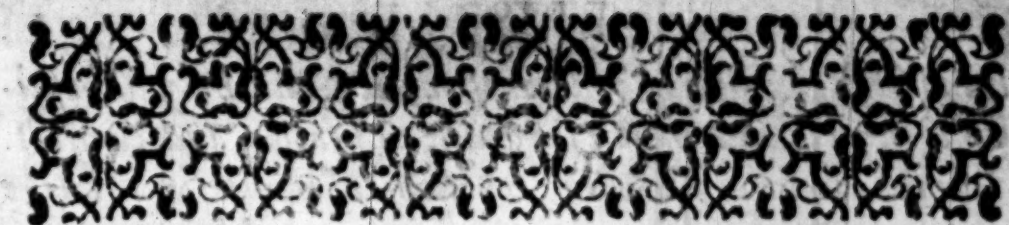
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## TO THE REVERENDE

Fathers and Brethren, Elders of the  
Congregation of Kilrinny, and haill flocke  
committed to their gouernement; the Pastor,  
wisheth, grace, mercie, and peace, from God the Father  
and from the Lord Iesus Christ.



Eccieue Reuerend Fathers, louing bre-  
thren, and deir flock, this Spirituall  
Propine: conteining in short summe  
the substance of that exercise of tryall,  
wherewith ye are acquainted in dayly  
doctrine, before ye communicate at the  
Table of the Lorde, togidder with the  
grounds of the doctrine of godlinesse  
and saluation, contriued in a peece of not vnpleasand and ve-  
rie profitable Poësie. As I hope the ha y Spirite be experience  
sall make you to proue and finde with exhortationes, and allure-  
ments to the earnest and holy practise of Pietie, in Deuotion,  
Faith, and Repentance. For vnderstanding your custome to  
be, to ease the langour of time, and irksomnes of your labours  
with singing, whilk is a gift naturallie giuen be God to many  
for that effect, and the mater of that musick amongst the com-  
mon sorte, to be vaine and profane. seruing to sop the saule in  
sinne and vncleannes, and seir vp the corrupt and filly affec-  
tionnes thereof to euill lustes, and seiking of occasionnes to fulfill  
the wicked desires ther of; I thought it my dutie to indenuour  
to draw you to the right vse of Musick and singing, the whilk  
being

## EPISTLE

being sanctified be gud and honest matter, and holy disposition of heart, makes meikle for godlie edification and comfort. For the measures of poësie & harmonie of musick (as I finde be daily experience in my awin familie) delytes the mind, and sa helpes the memorie very meikle, to embrace and keip fast the matter, and stirres up and sets the force of the soules affectiones towards God, in pleasand meditation thereof. The reason is euident and naturall, because that like drawes to like, and delites therein, and that whilk delites, leaues a stamp and printe in the memory, and moues sa the affectiones, that it is not easilie remooued. Now it is certaine that measures, harmonie, gud order, and temperature, are like to the nature of man, & maist friendlie and amiable thereunto: Seeing the gud constitution of the bodie, standes in the gud temperature of the humours therof; sa hes the saule also the awin sort of temperature: If not in the nature, yet euidently in the faculties and affectiones thereof, meruelouslie mooued and disposed be the measures temperature, and harmonious melodie of Musick and Poësie. And the same also I take to be the cause why method and gud order is the mother of memorie, & delectation in all thinges. This the God and maker of the saule and spiritis of men, knowing best, hes set downe his haly will and veritie in sacred scripture: not onely in plaine and simple prose, as in the storie, Prophets, and writings of the Apostles: but also in Poësie and verses, meit to be vttered with the melodie of Musick; be voyce or instrument; And that but question for memorie and delectation, to bring soorth halines, whereby he might be rightly worshipped, and men made to attaine to that happines that is in the presence of his face, and inioying the light of his count nance, where Angels sing without cease, Holy, Holy, Holy, Lord God of Hostes, the world is ful of thy glory, as ar ethe buks of Iob, of the Psalms, Prouerbs, Ecclesiastes, & that maist sweete & pleasand Song of songs; & that  
song



## DEDICATORIE.

*song of MOSES, commended be God to be put in the mouth  
 of the people, and sung continually; with many maa, baith in  
 the old & new Testament, be that renoumed father of the kirk.  
 T. B. prettelie put forth in French meeter: The translation  
 whereof, for your profite also I haue begunne to assay. And  
 therefore, as I cease not to commend vnto you maist instantly  
 these poësies of Scripture: namely, the Psalmes of DAVID, &  
 vsher holy Prophets and men of God, whilk ye haue in your  
 handes, set out of old in meeter, as the maist pretious treasure  
 of instruction and comfort of the saule and inward man: Sa  
 also for the same cause, I carefully recommend vnto you, this  
 your Catechisme, & instruction in the right way of the true  
 seruice of God, and atteyning to saluation be Iesus Christ,  
 included in this little Poëme, and framed to the common  
 toones, wherewith ye are best acquainted: To the end, that yee  
 imploying the misused time therein, may haue the groundes of  
 Christian Doctrine imprinted in your memorie, with delyte  
 and pleasure, and be moued and stirred vp to grow in know-  
 ledge and feeling of true godlines, whilk is profitable for all  
 things: And that ye may know, this is the very will and com-  
 mand of God, for your speciall weill fare, sight, and lay vp in  
 your hearts, shir places and exhortationes of Scripture follow-  
 ing, with the whilk, the Spirite of Grace and sanctification  
 might mightelie work, that ye may practise and obey the same.*  
*1. Tim. 4. 7. 8. Cast away profane fables and auld wiues  
 tales, and exercise chy self in godlines. For bodiely ex-  
 ercise profiteth little, but godlinesse is profitable for all  
 thinges, hauing the promises of this life, and that  
 whilk is to come. Ephes. 5. Harlatric and vncleannes, and  
 greedinesse, let them not be named amangst you, as be-  
 comes halie people, and foule and daft talk & bawdry,  
 away with that: but rather than giuing. Knawing this,  
 that na harlot, vncleane person, nor auaritious, fall in-  
 heri*

## EPISTLE

herit the Kingdome of Christ and God. Let nane  
 therefore deceiue you with vaine talk, for the whilk the  
 wrath of God, comes vppon the children of disobedie-  
 nce. Be not therefore companions vnto them. Euill  
 communing, corruptes good maners: Speak vnto your  
 selues, in Psalmes, & Hymnes, and spirituall songs, sing-  
 ing vnto the Lord with grace in your hearts. *Coloss. 3.*  
*16. 17.* Let the speech of Christ dwel amongst you risely  
 with all wisdom, teaching & admonishing your selves  
 mutually, with Psalmes, and Hymnes, and spirituall  
 songs. And whatsoeuer ye do in worde or deed, doe it  
 in the name of the Lord Iesus, giuing thanks to God  
 the Father, throw him. *To the whilk effect also, receiue this*  
*sentence of BASILIUS the great, in his Epistle to GREGORY.*  
 What is more blessed (*sayth he*) then man being on the  
 earth, to imitate the consent of the Angels that are  
 in heauen, soone be day-break, to go to prayer, and with  
 hymnes and songs to worship the Creator. *Thereafter,*  
*as Sunne rising, to go to wark in na place without Prayer, and*  
*finally, with songs, as with salt to season the actiones. For hym-*  
*mick cohortationes, brings a glad and cheeresfull equabilitie*  
*to the minde. Now, there are many maa things whilk I haue*  
*thought needfull and expedient for your vse and profite, as the*  
*iust exposition of the Beleefe, Commandes, Prayer, and Sacra-*  
*ments, as they are Sabbothly expounded and taught vnto you.*  
*Demands of storie, and poynts of Scripture, that our ordinary*  
*proceeding therein, may be the better be remembred, for profite*  
*in knowledge and practise: Spirituall meet medecines for your*  
*accustomed diseases, that maist and ofteneft moueth and trou-*  
*bleth the weake flesh: as sicknes and searenes of bodie, trouble*  
*and grieffe of mind, losse of geare, death of the dearest, and siklik,*  
*declaration how dangerous are the sinnes that are maist com-*  
*mon amongst you, & prouoks God to wrath, & to strikewith sik*  
*plagues*



## DEDICATORIE.

plagues, that the same may be remooued & amended. description of the particular duties of superiors toward their inferiors, & contrair, & of your chiefe trades & calling be sea & land, that euery one knowing and doing their duties, in their ranck & order, your Kirk, common-weill, and societies may stand & flourish in ane halie and happie state: and finally, the substance of the solenne actiones, wherby we glorifie God, & edifies one another, in our publick assemblies; as of Baptisme, the Supper, Fasting, Thanksgiuing; Ordination of Elders, & solemnization of Mariage: All the whilk be seuerall treatises, are purposed & minuted for your memorie, & salbe ready as ye sal require, that the paines taken in the doctrine of these points, & actions, both past & to come, may be the mair profitable, when ye sal haue the substance thereof shortly abridged ready at your hande, to be renewed with your eyes, and renewed in your minds, as your neede shall require. It is true, that many of thir things are better done & set down be others: but cōsidering that the diuersity of Gods gifts, in conceiuing & uttering of the self same substance of doctrine, is als greate and wondrousfull amongst men, as the varietie of proportion, and lineaments of their faces and persone is: And that the forme wherewith people are accustomed in daylie hearing, is easiest for their conceiuing and memorie in writ: Ioyning herewithall, the liking ye haue of your awin, and respect of that vnloosable coniunction in the Lōne of Christ, whilk often being assayed, could neuer, nor hereafter (be Gods grace) can be disolued betwixt vs. I was perswaded that this little peece of paine, would not be superfluous and unprofitable, howbeit, the like were done of euery Pastor to their flock: For I protest (the truth to al, that the special respect of your profite, deir flock) after diuers years deliberation, hath thus put out my name in print whilk vtherwaies suld either haue lurked at home, or shawin the selfe with appeirance of greater profite to the cōmon weil of Christianity. But seeing you ar the only tallent  
of

## EPISTLE

of the Lords gudes concredit to me: It sufficeth abundantly, if in any small measure I may better you, and with sum increase present you againe to my Lord at his comming. Wherefore my earnest desire is, that you Reuerend Fathers, and louing brethren of the Eldership, mindfull of the weight of your charge, and of the solemne aith and obligation, maid before God, his Angelles and Kirk thereanent. Take faithful and diligent care that this word of life dwell plentifully, first in your awin hearts, and nixt in your families: fra the whilk as fountaines of liuing waters, it may flow vnto the heartes, houses and families committed in particular to euery ane of your charge, & therefor relief of your sanls at that great daye, when the chief Pastor sall appeare to receiue a reckoning of your Stewartrie. And the dayly wish of my heart is for the effectual working of the quickning spirit of Christ in all your hearts, wha alannerly is able to bring forth the effect of the know'ledge & feeling of thir things in the practise of a renewed life, and sanctified conuersation, to confirme you mair and mair in the assurance of your election and calling to the airship of eternall life in Christ Iesus the only Sauour, Sonne of man, and God ouer a'll blessed for euer. From Ansteruther, the 20. day of Nouember. 1598.

Your Pastor, louing and faithful be  
the grace of God vnto the death,

JAMES MALVILL.





## TO THE PASTORS.

SONNET.

**V** Without a ground, we big into the aire,  
And as our mark doth vanish with the wonde:

Thought in appearance it be neuer sa faire:

Na profite permanent thereof is found.

If with our flockes, we lay not weill the ground  
Right sure and solide, of the Catechisme,  
Of all our paines, na profite can redound,  
To plant the truth, and banish Atheisme:

And poesie, it is na Paganisme:

Bot sweet in Oyntment of the holy Sprit:

For sik as seikes their God in Christianisme.

To ken and keip, the mater fallen meit.

Great profite then this little paine may yeild.

Our flockes in Christ tilledisie and beild.

*myntment*

M. R. D.

## TO THE READER.

SONNET.

**W**ould thou be sure of soveraine remeide,  
Thy wearied saule maist sweetly to refraiche.

Would thou with courage beate the deadly seide:

Against the devill, the world and wicked flache.

Would thou be strong and stoutly byde the braiche

Of Satans slights, and cause of Christ debate.

Would thou devise his shamles face to daiche.

And all his troupes by faith for to defate.

Would thou on earth approach to heauenly state:

And being man, an Angels life to laide.

In songs to sound the praises care and late

Of him wha thee and all the world hes maid.

Imploy thy time, thy tongue, and thine ingyne.

And chuse, and vse, this spirituall propyne.

M. I. D.

B



### THEOCRENE.

*N*on ego Parnassi cupiam iuga, non iuga Pindi:  
 Aut optem Aonias, aut Heliconis aquas.  
 Vna Theocrene, riget unda, et recreet aura.  
 Vna Theocrene, satque superque mihi.  
 Flumine qua saturet pectus, qua flamine mentem  
 Impleat, hinc suadae plena medulla mea.

A. M.

### GOD HIS WEALE.

*F*air not for Parnassus bankes, nor Pindus stately breas,  
 For Theocren her streames and aire, dois me refresh and ease.  
 Nor wish I for Aonis welle, nor springs of Helicon,  
 For Theocren abundantly, dois me content alone.  
 Quhilk plennishes my breast and mind, with water and with wond:  
 Sa that my beames with Swadas mearch, dois fullelie abound.

.D. I. M.

### TO THE BVIKE.

*O* Blessed booke of peaper permanent!  
 O right ressembler of a liuely grace!  
 No barren birth of coyle and time mispent,  
 No lostie luste with false and fardie face,  
 Be not ashamed; thou beare the verie trace  
 And paterne viue of heavenly influence:  
 The voyage, way, and Pilore vnto peace,  
 A mate for myrth, the gyde for gouernence,  
 Mounting on heigh vnto diuine essence,  
 Then drawing thence rare dew of happie store,  
 For Woe, for Wealth for Faith, for conscience,  
 Yeelding in end for paine a perfite lore.  
 Go range about the coastes and countries all  
 Thou leadst aight to life celestiaall.

M. I. I.



## SONNET.

**T**He lively Lampes of great Iehovas lights  
 Quibik drives the deadly smoke of sin away  
 The grounds of grace, the gage of glorie bright  
 The way to wealth quibik full indure for ay.  
 A Salve for saules, a solide place to pray  
 At morne, at night, and other seasons meet  
 A truth to use the state where thou shold staye  
 A healthsome hyue of heavenly songes sweet.  
 Behold thou hes, in weichtie, wise, discreit  
 And pleasant stile, a schort and redlie way.  
 To Paradyse with pleasures all replest,  
 To reigne and sing O holy, holy aye.  
 Pray and assay herein sum space to spend.  
 Give place to grace, and God full blisse the end.

M. W. S.

## A SONNET ENCOMIASTICK to the Buike.

**O**Lampe of light, and guyd for gouernence,  
 O booth of blis, and garden of all grace,  
 Leade stearne to life, a craig for conscience  
 O Floure of faith, and peirles pearle of peace,  
 O rule of right, of truth the verie trace,  
 O Sinayes sight, and glansing glasse of glorie,  
 For weaknes strenth, for mirth a pleasand mace,  
 Sweit songs for Saints, of stedfast ioyes a store.  
 O key of knowledge, lyne of heavenly lore,  
 O well of wisedome, yow of vertues al,  
 O schield for sinne, and salve for euery sore,  
 O hearts true health, and trustie friend in thrall,  
 Go shaw, but aw, thy comely countenance  
 Naman, weill can, thy comforts recompance.

M. I. C.



TO THE READER.

*G*iff pleasure may perswade, or matter moue,  
 If profit may preuaile, or mirth allure:  
 Heir stay thy hart, ô heir repose thy loue,  
 Heir sall thou finde, quhilk may thy loue procure:  
 Heir pleasure, game, and mirth quhilk sall indure,  
 Quhen earthly pleasure, game, and myrth decays:  
 Tak paines and proue, prooffe sall thy hart assure,  
 None gets the gaine, bot he wha prooffe essayes.  
 Wey, vse, apply: away with fleshly staves.  
 Delite, reioyce in heauenly musicke sanges:  
 Sen Poesie heir warkes, and faith arrayes.  
 Array thy hart with all that them belanges.  
 Quhen grieve and sorrow hes my hart opprest:  
 Resorting heir, I finde both ease and rest.

M.I.C.

---

The Authorto the Reader, anent the  
 Commendatorie Sonnets.

*F* Pat my papers in sum Pastors hand  
 To be perus'd, and censur'd sickerlie.  
 When they returnd, I luke on them and fande  
 Them weill be-deckt with Sonnets as you sie.  
 Take not their praises (Reader) meaned of me:  
 Bot of the mater quhilk my Muse intreates:  
 Or that their loue, would wish my Buik to bie  
 Als gud indeed, as in their kynd conceates.  
 For like as honest men of their estates,  
 Allowes not foolish flattring words and wains  
 Sa certainly my hart extreamely hates,  
 Sik prayeing as may justly moue disdain.  
 Think weill of all, this onely they profes,  
 To prayse the TRUTH that they may embrace.



To his people.



AN E SHORT EXHORTATION  
to prayer prefixed.



Ray continually, sayes the spirite of God be his Apostle. 1. Thes. 5. 17. And not without cause: for it is the maist Godly, charitable, profitable, comfortable, honourable, and sa the best exercise of alvther, nathing can giue God mair his awin glory, procure the weil of our brethren & selues at the handes of the onely giuer of al gud, moderate vs in prosperity, comfort vs in aduersity, and make vs hamely with God, aduising, commoning, cōplaining, rejoycing, sorrowing, intreating, and putting him to charge, as his awin friends & children, louing and familiar, nor faithfull, trewe and earnest Prayer. And therefore aboue all things for thy weil obey the halie Ghaist, exhorting in a nother place, Phil. 4. 6. Be the same Apostle. *Be not ouer carefull of nathing: bot in al things let your requests be knawin to God be prayer and supplications, with giuing of thanks, and the peace of God quhilk passes al vnderstanding, sall keepe your hearts in Christ Iesus.* Lay then the right foundation of prayer solidely, to wit, the cōmand & promise of God, saying. Psal. 50. 16. *Cal vpon me in thy neede, and I wil heare thee.* And of Christ assuring. Iohn. 16. 23. *Verelie, Verelie, I say vnto you, whatsoeuer yee aske the father in my name, hee sall giue it you, aske and yee sal receaue, that your ioy may be*  
B 3 full

full. And Math. 7. *Aske and it shall be given you, seeke and yee shall finde, knock and it shall be opened unto you. What is the man among you, that if his sonne wil aske him bread, will giue him a stone, and if he aske a fish, wil giue him a serpent: If then yee that are ill, can giue good things to your children: how meikle mair your father that is in heauen shall giue good things to them that askes.* Without thir warrands obeyed and beleeued, we durst neither come neare God, quha is a consuming fire, nor hope for any thing at his handes: bot obeying thir commands, & fixing our faith firmly on the promises, we may bauldly frequent the throane of grace with certainty to receaue, as God kennis to be gud for vs.

*Prepare thy selfe before thou pray, that thou come not rashly before God, to offer the sacrifice of fooles. Eccle. 4. 17. Be earnest in prayer, and that whilk thou prayes for, namelic, in amending thy waies, preasse for to practise, and so shall thou finde thy prayer effectually, be kindly in loue and affection towards God and his children, cleaue vnto God and walke with him continually in thy meditations, yea, euen when thy hands are occupied in thy calling, let thy heart be occupied with thy God, and his gud spirite shal inspire thee mair and mair: and baith teach thee what to pray, and how, and steir thee vp with sighes and sobbes, and zealous motions in the minde that cannot bee expressed be the mouth. And so what euer thy estate be on the earth, thou shalt be with him as it were in heauen, in respect of that contentment, peace, joy, comfort, and consolation whilk shalbe furnished vnto thee thereby.*

Now it is craued of all Christians, that they be acquainted with the voice of Christ, speaking to them  
be



by his word, that they may be able to halde purpose & confer in prayer with their God and father, and that in halie and heauenly language & meeter, quhilk onely is pleasaunt before him, and that with such diversity & aboundance, as times, places, and occasions craues, filling first their necessitie and want, and syne belceuing his all sufficiencie and readines, to heare and graunt their petitions. Sa that if al had attained to that perfection, quhilk euery one should preasse vnto, it were superfluous & vnmeete to set down formes of dyted and conceaued prayers. And I would earnestly exhort you deare brethren, sa to heare, reade, studie, and meditate the word of God, that with sanctified zealous & wise heartes, and with holy and diuine language, yee might at al occasiones, as your need and ado is craued, speake vnto your God, and tell him your awin tale without a trinchman, or words put in your mouth be others, with the whilk your minde cannot be mooued before yee read or heare them. But since sa it is, that sum mon alto-gidder speake be the mouth of others, til being accustomed they learne themselues. And others waulde haue sum grounds and formes, whereby to frame and direct their prayers, namely, at the ordinar priuate times of Gods worshipping, as *Dauid* and *Daniel* were accustomed at morning, noone, and euening-tyde to pray. That as they haue the rule and substance of all lawefull prayer sette downe by our maister Christ: sa they may learne to apply the same to the vse of particular seasons and occasons with thanksgiuing to God, edifying of their houses and companies, and comforte of their awin saules: for helpe therefore of thir defaultes in your children, families, and companies, and many of your

maior

feeling

full. And Math. 7. *Aske and it shall be given you, seeke and yee shall finde, knock and it shall be opened unto you. What is the man among you, that if his sonne wil aske him bread, will giue him a stone, and if he aske a fish, wil giue him a serpent: If then yee that are ill, can giue good things to your children: how meikle mair your father that is in heauen shall giue good things to them that askes.* Without thir warrands obeyed and beleueed, we durst neither come neare God, quha is a consuming fire, nor hope for any thing at his handes: bot obeying thir commands, & fixing our faith firmly on the promises, we may bauldly frequent the throane of grace with certainty to receaue, as God kennis to be gud for vs.

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Now it is craued of all Christians, that they be acquainted with the voice of Christ, speaking to them  
be



by his word, that they may be able to halde purpose & conser in prayer with their God and father, and that in halie and heauenly language & meeter, quhilk onely is pleasaunt before him, and that with such diuersity & aboundance, as times, places, and occasions craues, filling first their necessitie and want, and syne beleeuing his all sufficiencie and readines, to heare and graunt their petitions. Sa that if al had attained to that perfection, quhilk euery one should preasse vnto, it were superfluous & vnmeete to set down formes of dyted and conceaued prayers. And I would earnestly exhort you deare brethren, sa to heare, reade, studie, and meditate the word of God, that with sanctified zealous & wise heartes, and with holy and diuine language, yee might at al occasiones, as your need and ado is craued, speake vnto your God, and tell him your awin tale without a trinchman, or words put in your mouth be others, with the whilk your minde cannot be mooued before yee read or heare them. But since sa it is, that sum mon alto-gidder speake be the mouth of others, til being accustomed they learne themselves. And others waulde haue sum grounds and formes, whereby to frame and direct their prayers, namely, at the ordinar priuate times of Gods worshipping, as *Dauid* and *Daniel* were accustomed at morning, noone, and euening-tyde to pray. That as they haue the rule and substance of all lawefull prayer sette downe by our maister Christ: sa they may learne to apply the same to the vse of particular seasons and occasions with thanksgiuing to God, edifying of their houses and companies, and comforte of their awin saules: for helpe therefore of thir defaultes in your children, families, and companies, and many of your

maister

feeling

## *The propine of a Pastor*

your selues ; I haue conceiued and set downe certaine formes of prayers and thanksgiuing, beseeching you in sick sorte, & so lang onely to vse these, till it shall please the holy Ghaist, be the exercise of the word of God to instruct and plennish your hearts, so that out of the abundance thereof your mouths may alwaies speake to the praise of God, edification of others, and your owne perpetuall joy and consolation . For in this maner seemes the Prophet HOSEA, to command the people to take wordes vnto them, & dite vnto them a forme of penitent prayer. Cap. 14. *Turne Israel vnto Iehovah thy God, for thou hast fallen throw thy iniquitie, take with you words and turne vnto Iehovah, and say vnto him, forgine all our iniquitie, bestow thy gudnes on vs, and we shall repay the values of our lippes. Asshur cannot saue vs, we shall not ryde on horses, neither shall we say anie mair to the worke of our hand, O our God, for by thee the people or fatherles find mercie.*

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## *Morning prayer before ye enter to worke.*

*Let the wordes of our mouth, and the meditation of our harts be acceptable vnto thee, O Lord our rock and our Redeemer. Psal. 119. 15.*

**O** Great Creator of all things, our gracious Lord & sweet father in Christ, we the worke of thine awin hands, thy pure seruands and children maist humbly adores and worships before the throne of thy majestie, acknowledging and extolling thee for thy wonderfull warkes, al wrought of thy gudnes, in power and wisdom inspeakeable, in making of all, vpholding of al, & ordering



ordering and ruling of all, for the weill and comfort of man, whome thou hast appointed, Lorde ouer all thy creatures: that of him about all vther thou might be serued and glorified. Lorde, we heartely thank thee for all thy benefits sa largely bestowed vpon vs, that our hearts cannot sufficiently think on the, meikle lesse our moutes expresser them; as for that thou hast this night watched over vs, keiped vs from al danger of bodie & faule, & giuen vs comfortable rest for retreshing of the wearines of our weak nature, humbly beseeching thee for thy mercy & grace, in respect of our manifold sins committed against thee this night, & all the nights and times of our life by-past; that in the lawer of the precious blood of thy sonne Iesus Christ our Saviour, al our vncleannes of faule and bodie may be washed away. Suffer not Lorde our sins to stay the course of thy blessing, and bring on vs thy fearefull curse, as maist iustlie they deserue; bot rather amend vs be a mair forcible working of thy spirit of grace and sanctification. That as thou continues the course of time, the day after the night, and night after the day: sa the course of thy kinde-nesse, and loue may be continued with vs thy seruands and children beyonde all time; and sa Lord, vouchsafe to receaue vs this day vnder thy gracious gobernement and fauourable protection: waken vs out of the sleepe of sinne, raise vs out of the bed of securitie, make vs to cast off the warks of darkenes, and put on the armour of light, that we may walk honestly as in the day time, yea as in thy sight and presence, before whom the grentest darkenes euen of the hid thoughts of the hearte shines as the cleare light. Make the day steame of thy gospell to lighten our mindes, & that sonne of iustice Christ Ie-

Ius to shine before the eyes of our faith, and the hoare  
 beames of thy spirit to kende vp that lyuely warmenes  
 and holosome heate of loue in our hearts, and guide vs fa,  
 be thy grace in all thy waies; that in thought, word, and  
 deede, we may glorifie thy name, and edifie vthers bee  
 our gude example in all godlines and vertue. Lorde, as  
 we are mindefull of this bodie to cleange, cleithe, and  
 seide the same dayely, make vs as carefull of our saules  
 and inward man, to purge it be repentance, washe it in  
 the precious blood of the lambe the Lord Iesus, cleith  
 it with his righte ousnes, and seide the samin be his bo-  
 die broken for vs: that is, be trew faith in his death and  
 passion, keepe our hearts and thoughts from all vngod-  
 ly, vn honest, vnlawful, wrangous, filthie & vnclean de-  
 uises and desires: keepe our mouthes and tongues from  
 all blasphemie, swearing, banning, cursing, foule, euill,  
 yaine and profaine speaking, keepe our hands & feete  
 from all violent wrang, wicked and vn honest turnes &  
 waies, and make our hearts, hands, and feete, and haill  
 saule and bodie rightly sanctified and ruled be thy spi-  
 rit, to think, speak or do nathing this day, bot that whilk  
 flowing from faith, directed be the square of thy law,  
 may tend to thy praise, the weil and profite of our bre-  
 thren and neighbours, joy and contentment of our  
 awin consciences, and to the forderance of the gud &  
 lawfull turnes of our occupation, lest these members  
 infected with the leprosie, & botch of sinne, being a iust  
 curse and plague vpon vs and all our labours. Garde vs  
 therfor by thy gracious power fra the deuil, world, and  
 flesh: that we be not snared be their crafte, intangled  
 with their tentariōs, nor allured be their delicious plea-  
 sures, furnish vs out of thy rich and vnwasted store, all  
 things



things needefull and comfortable for body and saule;  
let thy bountifull blessing bee vpon our occupations  
and warks of our hands, without the which, all our care  
and busines is vaine and lost, giue vs grace to seeke and  
lue for all gud things at thy gracious hands allanerlie,  
trauelling faithfully and diligently in our vocations, &  
to returne al to the lawful and right vse thereof againe,  
with thankfull heartes to thine honour & praise. Lord,  
teach vs sa to compt & number our dayes, that we may  
apply our hearts to heavenly wisdom, and seeke after  
the life euerlasting, and fill vs sa with thy mercies this  
morning, and euery morning, that we may repose and  
be glad in thee al the dayes of our life, and finally, make  
vs sa to spend this day, and all the dayes and times of  
this miserable pilgrimage, in thy feare, loue, and obedi-  
ence, that when it shall please thee, whair and how wee  
may happely end it in Iesus Christ, beginning that joy-  
full morning in saule, first after the departure from the  
bodie, and thereafter both in saule and body, rejoynd  
in ane imortall estate, at the resurrection of the iust,  
that neuer shall haue evening following.

Lord, as in our prayers we haue alwaies before our  
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thee to make vs zealous, that we may thereby keene our  
selues to be thy seruants & children, sa we recommend  
to thy loue and mercie, the care and protection of thy  
haill Kirk, our common mother and thy deare spouse,  
and the Kirkes in special that traualis vnder the crosse  
of thy Christ, for gud and faithfull Pastours and Magi-  
strates, to be steered vp and assisted bee thy grace for  
their comfort, & for thy fauour, power, and wisdom,  
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mies.

mies, and for comfort, patience, & constancy to them whereby they may glorifie thy name in suffering, and moue others by their gud example to doe the same. Hasten Lord their deliuerance, and make vs baith to joy and sorrow with thy people and children: that we may finde our selues louing & feilling members of the body of thy Christ, wee besek thee for euery member of that body in particular: specially, sik as are vnder thy correcting hand: to giue them the assurance of thy fauour in Christ, patience, strength, & comfort, acknowledging, that it is the hand of thee their louing father, working for their weil faire, whose gud-will is their weil, and fra whome na hurte or euill can come vnto them, make them therefore gladly to giue ouer themselves in thy hands, abiding patiently thy will and leasure, with assured hope of a sweet & comfortable ende of all their sufferings: and prepare vs Lorde against the day of our tryall and visitation, and giue vs grace to vse the examples of thy warks set before our eyes, and instructions, & admonitions of thy word sounding in our eares fruitfullie for that effect. That dutie of remembrance in our prayers, quhilk we haue promised to sik as are by acquaintance, knitte with vs in the bowels of Christ Iesus, and the estate wherof is communicat and recommended vnto vs, we discharge it Lorde before thee, and earnestly committeth them and their estate to thy grace, beseking thee maist effectually for them as for our selues. Lord, our prayers are imperfite, & when we haue prayed, we haue neede to crie mercie, for that we haue not prayed aright, for neither know wee what thy glory requires in particular, nor the necessity of thy kirk, or any member thei of, na not our awineids, nor

can



can wee be moued for the famine as wee ought. Make vs therefore Lorde with vnderstanding and right disposition of thy Sprit to commend al vnto thee, & rightlie to glorifie thy name, by incalling the same in that forme of praier maist perfit, that thy son our sauour Iesus Christ hath taught vs to vse, saying, *Our father, &c.*

*Forme of blessing before meate.*

**B**E mercifull to vs, O our gud God and father, and blesse vs, and make the light of thy countenance to shine vpon vs, sanctifie vs thy seruands mair & mair vnto thee in thy Christ, and blesse thy gud creatures to our vse: giue vs grace to take them thankfully fra thy handes, & vse them moderately, that we being refreshed therby, may be inhabled to go for-ward in the iourney of this life, seruing thee alwaies in Iesus Christ our onelic Lorde and Sauour: in whose name we humbly and reuerently intreate thee for all things to be prayed for as he hath taught vs, saying, *Our father, &c.*

*Grace or thanksgiuing after meate.*

**T**He Lord our gud God maist mightie, wise, gracious, and bountifull father: wha hes elected vs before the foundation of the world was layed: wha hath made vs all of a blood in our father the first *Adam* at the beginning of time, and at the acceptable tyme of time, when we were vterly lost, of his free mercie pitying our miserie, hes made vs new againe, and redeemed vs from the Diuell, death & hell, be the precious blood of the second *Adam*, his awin only begotten sonne, the

Lord Iesus Christ our Sauour: wha hes translated vs out of darkenes, into this maruellous light of the gospell, whilk we sa lang enjoy: wha hes justified & sanctified vs in sum measure, by his halie spirit of adoption, to ane assured hope of the life euerlasting: wha hes kept vs vnto this houre, and furnished to vs abundantly all thinges needfull, and comfortable for body and saule, as he hath now presently refreshed and fed vs: & sa ceases not to powre mair and mair the plentifulnes of his rich graces and blessings vpon vs: euen this our gud God & maist gracious father be blessed, praised, honored, and sanctified, now and for euer. Amen.

*Prayer after meate.*

**D**Eare and bountifull father, as thou hast refreshed our bodies, that mon decay and turne to dust, with this things earthly, whereof we haue sa greate an appetite, desire, and pleasure: sa wee beseik thee to giue vs a greater care of our selues & inward man, that mon liue for euer, that we may hunger & thirst for the nuriture thereof, and take delight and pleasure therein, to wit, the Lorde Iesus Christ, that bread of life that came downe from the heauens, and is offered to vs in thy haly Gospell. Lord, make vs sa to feede vpon him be a liuely faith and warking of the spirit of sanctification; that our inward man may daylie mair and mair bee nurished, refreshed and strengthened, for the exercise and discharge of all the dewties, quhilk thou requires of vs to be done for thy seruice and honour. Mortifie wee beseik thee farther and farther, the lustes and earthly affections of our outward man; that likes alwaies to liue here, to cate  
and



and drinke and injoy the pleasures of this world, and that till he be euen vterly abolished, and quicken and augment our inward man, till he come to that full and ripe age in the stature of Christ: that is, meeete to injoy the kingdome, and blisse euerlasting. Amen

*Euening Prayer.*

**V**VE humbly present vnto thee in the name of thy sonne Iesus Christ, euerlasting praise and thanks (almightie God and father maist mercifull) for all thy benefites and blessings sa largely bestowed vpon vs, all the dayes and times of our life, preserving vs in saule and bodie from all euill, and prouiding for vs abundantly all things needefull & comfortable baith for the ane and vther, blessing the warkes of our hands in that measure that thou hes thought meetest, like as we haue found these benefits in fresh and new experience this present day. Lord, let not our sinnes committed against thee this day, nor na day heretofore, procure the withdrawing of thy blessings, and powring of thy plagues vpon vs, as we cōfesse, that they maist justly deserue, bot as of thy free mercie and grace in Iesus Christ, thou hes bin vnto this houre, a gracious & bountifull Lorde and father vnto vs, sa of the same grace and mercie in Iesus Christ, wee earnestly beseike thee, to warke amendement in vs, bee a mair effectuall force of thy haly Spirit, and sa to continew thy bounty and fauour toward vs. And now Lord, this night vouchsafe to receaue vs vnder thy gracious protection and saifeguard, for we commend and giue ouer our saules and bodies, our houses, guds, geare, and whatsumeuer per-

teins to vs into thy hands, watch therefore ouer vs gud Lord, & make thy holy Angels to campe about vs; that we may safely rest & refresh our wearied bodies with sleepe; that in the meane time our saules hauing their conuersation with thee, may await for the glorious appearing of Christ our King to the last iudgement. And grant O father, that when hee shall come to iudge ather the world in generall or in particular, to call any of vs from this life, we be not found sleeping in careless securitie, nor drunken with surfeit of sinne or loue of things temporall, nor blinded in the darkenes of ignorance with the miserable multitude of the world, that shall perish eternallie: but well occupied, watching & praying in sobrietie, prepared with the precious oyle of faith & loue in the lampes of our hearts burning, that wee may readely and gladly meete our Lord Iesus, and accompanie him to the rest and joy euerlasting. O Lorde our life is but as a day; and a thousand yeare is but a day before thee, the euening is as the end of our life, our sleep as death, our bed a graue, our sheittes winding sheittes, the cocks wakning bells, as the arch-angels trumpetes sounding to iudgement. And luke how surely we know that we man die, for vncertaine are we, whair, when, & how. Make vs therefore we beseeke thee gud Lord resolved, that we may end this day as wee wold ende our life, enter in our bed as in our graue, resting in the peace of our conscience, and assurance of thy loue with a stedfast hope of that joyfull resurrection amangs thy saincts, and that by true and sure faith in the resurrection of our Christ, quha in that pleasaunt morning, shall change our vile bodies, and fashion them like vnto his glorious body, to be placed with him in the presence  
and



and at the right hand of his father, whair the fulnes of joyes and pleasures ar for ever. Graunt vs thir thinges deare Father, and whatsoener els thou knowis to be for thy awin glorie, the weill of thy Kirk of this Congregation, and all the members thereof, of this familie, and cuerie ane of vs, and sik in speciall as we haue promised to remember in our prayers, asking all in that forme maist perfite, that CHRIST hes commanded vs saying, *Our father, &c.*

*The maner how to vse the Catechisme in  
verse, pleasandly and fruitfully.*

**H**ERE I wil insert the manner how ye may vse the Catechisme in verse, pleasandly & fruitfully: as I haue some experience in my awin familie. The night before the Sabboth (whilk I wauld ye suld haue alwaies free from your worldlie turnes, except in necessities, and that for a preparation to the Sabboth) ye fall expone to your servands and children some part of the said Catechisme, as a petition of the prayer, or artickle of the Belcefe, or ane of the Commandements, to make it cleir in prooffe to them, whilk is shortly packed vp in verse: syne injoyne that to sik as can reade, to be turned perquere the Sabboth following, of the whilk at night thou fall take account; and on the first day of the oulk following, after morning prayer, thou fall enter in conference be questioning therevpon with thy children and servands, shorrly, to assay their vnderstanding and cleir and helpe the samin: the whilk when thou hes done, then let sik as can reade, sing clearely and distinctly the same part, that sik as can not, may tak tent  
D and

& folow, & so learne: And in conclusion, prayse God with these verfestaken out of 68. and 89. Psalmes.

*Now praysed be the Lord for that,  
he poures on vs sik grace:*

*From day to day he is the God  
of our health and solace.*

*He is the God from whom alone  
saluation cometh plaine.*

*He is the God by whom we scape  
all dangers death and paine.*

*The Lord the God of Israell  
be praysed euermore.*

*Euen so be it, Lord will I say,  
euen so be it therefore.*

Thereafter vse the prayer for working of the spirite to mak the word fruitfull, as ye haue it hereafter, & end with the blessing, to be alwayes pronounced by the Father, Mother, or maister of the familie or companie. And siklik, after evening praier the same pairt, & so continue all the oulk, gif they be hard to learne, till it become familiar, but gif they be able to learne, and haue beneanes, or twise through, then may ye haue a pairt euer-ilk day. This ordour, or the like being daily vsed without intermission, and cairfull over-sight of discipline joyned therewith, by the Father and Maisters of familie and companies, for a godlie and honest conversation: but question, by the grace of God, thou sal finde great growth, baith of knowlege, and godlines: and of al vther blessings, in thy familie or companies.



*A maist pithie prayer, for obtaining of  
the working of the halie spirit, be the word and Sa-  
craments, taken out of the 1. & 3. Eph. & Phil. 3.*

**V**VE bow our knees vnto thee, O God of glorie,  
and father of our Lord Iesus Christ, of whom  
is named the halie familie of thy Kirk in Heauen & in  
earth; beseikand thee according to the riches of thy glo-  
rie, to lighten the eyes of our mindes with the spirit of  
wisedome and knowlege, that wee may vnderstande  
what is the hope of thy calling, and the riches of the  
glorie of thy inheritance amangst the Saints, & what is  
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strong power, whilk thou shewed forth in Christ, when  
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hand in the heauens. And grant, Lord, that we may be  
strengthened by thy Spirit, in the inwarde man, that thy  
Christ may dwell in our hearts be faith; that we being  
rooted and grounded in loue, may be able to compre-  
hend with al the saints; what is the breadth & length,  
the deapth & height of that inestimable grace, redemp-  
tion, and glorie, that thou hast prepared for them, and  
to embrace that loue of Christ, whilk passeth all vn-  
derstanding, that wee may be filled with all fulnesse of  
God. Graunt O Lord & Father, that thy spirit, the true  
and inward teacher and comforter, wauld by the fruit-  
full vse of thy word and sacramentes, mak our faith and  
loue to grow and abounde yet mair and mair in know-  
ledge and feeling, that wee may rightly discern, be-  
twixte gud and euill, thy will, and our will, thy Loue,  
and the loue of this warlde, that wee may bee pure,  
and

*The propine of a Pastor*

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the deapth & height of that inestimable grace, redemp-  
tion, and glorie, that thou hast prepared for them, and  
to embrace that loue of Christ, whilk passeth all vn-  
derstanding, that wee may be filled with all fulnesse of  
God. Graunt O Lord & Father, that thy spirit, the true  
and inward teacher and comforter, wauld by the fruit-  
full vse of thy word and sacramentes, mak our faith and  
loue to grow and abounde yet mair and mair in know-  
ledge and feeling, that wee may rightly discerne, be-  
twixte gud and euill, thy will, and our will, thy Loue,  
and the loue of this warlde, that wee may bee pure,  
and

and without offence, vnto the day of our CHRIST, filled with the fruites of righteousness, whilk ar by IESVS CHRIST vnto the glorie and prayse of thee our God, & thir things, as for our selues, euen sa in hearty affection, we ask for al thyne, with whom in thy CHRIST, we gladly professe that maist happy communion & blessed vnitie. Therefore vnto thee, O Father, wha is able to doe exceeding abundantly, aboue all whilk wee can aske or thinke, according to the power of thy spirite, whilk worketh in vs, be prayse in the Kirk by IESVS Christ throughout all generations for euer. Amen.

*A Praier for the Sabbath day at Morne.*

**B**lessed God and bountifull father, wha hes commanded vs to keip holie the Sabbath, absteyning haliley from our awin warkes, for vsing of thy warkes, worde, sacraments, and vther meanes of thy worshipping holie and rightly, for thy honor and prayse, and the life and weill of our saules and inward man euerlasting. We acknowledge and confes, as the truth is, that we ar altogidder, wicked, corrupt, vnhalie, vaine, wandering, profane, and earthly; and that thou art gud, puir, holie, constant, and full of heigh & heauen'y majestic; sa that we ar vn-worthie, and maist vnmeit to tred in thy courtes, or approach to thy presence; yea, to behold the light of thy heauens a moment, to let be to set our selues to sanctifie and keip holie a Sabbath vnto thee: nevertheless, since it hath pleased thee sa to command vs, and promise to accept of vs in thy Holy anc, the Lord IESVS our Mediatour, and of thy vn-speakable mercie and gudnesse, to giue this libertie, occasion,  
health



health of body, and vther things neidful for the samin:  
 We humbly besceik thy grace to be mercifull vnto vs,  
 and purge vs in the precious blood of the Lamb the  
 Lord Iesus; to wound our hearts with vn-fayned sor-  
 row for our sinnes; & heal the samin againe by a plaister  
 of his heart blood, applied by faith vnto our consciēce,  
 and so to sanctifie vs by that holie comforter, that wee  
 may come before thee rightlie prepared, for all the ho-  
 lie & spirituall exercises of thy Sabboth: Disposed ac-  
 cordingly in the mean while thereof, & finde in end the  
 effectual and solide fruites of the samin, to our growth  
 in godlines and direction aright in all thy holie waies,  
 with heavenly strength and vigour, to follow out the  
 samin this oulk, and all the dayes and oulkes of our jor-  
 neying in this wretched wildernesse, till we atteine till  
 that comfortable *Canaan* and heauenlie inheritance,  
 whair halelie and holelie but any corruption, impedi-  
 ment, or interruption, we fall, sanctifie to thee a Sab-  
 both and rest everlasting. Lord furnish to thy seruants  
 that thou sends out this day to speake in thy name vn-  
 to thy people, sik store of sound and holsome doctrine,  
 prayer, prayse, and thank-giuing, with the grace of  
 uttering the samin, with sik force, evidence, zeale, and  
 weight of thy spirite, as may baith instruct thy people  
 clearely, and ravish and mooue them mightely, to the  
 feruent reverence, feare, and loue of thee their God, de-  
 testation of them selues for their sin, and seilling of the  
 sweetnes of thy grace in Iesus Christ, that so they may  
 rightlie serue and worship thee their God and Father,  
 and earnestly seik thy face, & not depart therefra, with-  
 out a spirituall comfote and blessing. Lord resist Satan  
 and stay all his impediments, and purge vs in speciall  
 from

from this vennome of hypocrisie, whilk is maist detestable in thy sight, when outwardly comming before thee in our bodies, and yet the heart is far from thee; and keip vs Lorde from that curse pronounced vpon sik as dois thy work negligently. Lord draw vs awaie from this earth and thought of thinges earthlie, that wee may bee haillie set vpon thee, and things heauenlie and incorruptible. Lighten our vnderstanding whilk is darke and blinde in the selfe, stablisch our wandering mindes, confirme our slipperie memorie, bow our rebellious willes, purge al our corrupt affections, & grant sufficiēt ability of the inward man, both to will & do according to that measure of grace, that thou thinkst meit for vs, & for that effect we beseik thy majesty, yet againe to work in our harts be the force of that inward teacher, disposer & mover, & let alwaies our intentions, meditations of our harts, & words of mouthes, & al our actions & doings be acceptable in the name, & for the merites of our high law-giuer, King & Priest, the Lord Iesus Christ. In whose name wee ask thir and all vther things thou kennis to be meit this day and alwaies for thy glorie, the weill of thy Kirk, of vs, and all the members thereof, praying as he hath taught, *Our father, &c.*

*For the Sabboth at Night.*

**N**OW Lord of thy great mercie, we haue enjoyed this Sabboth, and the maist comfortable exercises thereof; for the whilk we offer to thee in the name of thy son Iesus, what thanks our harts are able to containe & present vnto thee. But alas, O Lord, if thou suld enter in iudgement with vs, thou might lay maa and greater sins to our charge this day, nor any day of the oulk: for-  
sa-



sa meikle the halier a thing it is, to sanctifie thy holy name aright on the Sabbath; sa meikle the greater guiltines doe they contract wha takes the same in vaine, setting themselues to the exercise therof without right preparation, disposition, & seiking of fruit & comfort, and luik how meikle the higher & greater ar thy warks nor our awin, so meikle the mair heaue is the curle vpo sik as dois the same negligently. And alas, o lord, if thou try vs, what sal we be found to haue done this day, but taken thy haly name in vaine. In hearing of thy worde, meditating on thy warks, vsing of praier & thaksgiuing without right preparation, dispositiō or fruit, & so done thy wark negligently. O Lord therefore be merciful vnto vs, and giue vs grace to wey this great sinne that we commit against thee, euen when we ar about to be best & maist hailely occupied, to be sorie for it, & humblie beg thy mercy, for Iesus Christs sake, & treith vs for thy meangrace from that curle of neglegence, for of a truth when we haue done all that we can, we ar but vnprofitable, & vnworthie servants. And yet Lord, whatsoeuer hes flowed from thy gud spirit working in vs, accept it as fra vs, for thy Christs sake, as the markes & dueties of thy seruands & children, assuring & comforting our saules and consciences thereby. And make the instructions, admonitions, comfort, and consolation that wee haue heard of thy word, and found in mutual example and conference, amang our selues to hide in our memories, and shew forth the fruite in our liues and conuersation this oult following; and all the time of our life; yea Lorde, if it bee thy pleasure, make vs sa earnest and deepe in meditation thereof this Night, that euen in our sleepe, wee may finde our saules filled  
and

and occupied with the thought & consideration thereof, and taken with the delight, comfort and joy of the samin, that when we awaike, we may finde our selues with thee, and that thy word be the working of thy spirit, hath transformed and changed vs in the verie nature thereof, in wisedome, veritie, cleannes, halines, and sanctification, to stand and abide in happines and permanent felicity for euer. Now for Iesus Christ sake, wha is Lord of the Sabboth, graunt vs this, and what euer thou knowis to be gud for thy selfe, for vs, and for al thine, adding his persfite prayer, *Our father, &c.*

*A prayer before the halie Communion.*

*Enaimg*

**M**Oste mercifull God, and gracious father, wha knowis the weakenes and vnabilitie of man, to conceaue the mysteries of thy grace, hes not onely appointed thy word to instruct him be hearing: but also the vse of thy haly Sacraments, wherein his haill senses being outwardly occupied, the minde within might clearely conceaue, and the heart firmly belecue and imbrace the samin. That be the right vse of these signes & seilles of thy couenant of grace; to wit, the outward and inward matters and actions coupled togidder bee the Sacramentall vnion, that is, be vertue of the institution, command & promise of Christ declared and beleueed, and be the prayer and obedience of the Kirk in doing as is required, Christ Iesus with his haill blessings may not onely clearely be represented, bot giuen and receaued for life and saluation, yea, euen verelie, really, and with maist mightrie force and effect applyed, conuoyed into, & sealed vp in the saules of the beleueer, as  
be



bee a maist commodious and effectuall instruments  
of the halie Ghaist. Graunt we besek thee, that as thou  
in halie and secret vnitie and substance of nature and  
trinitie of persons in on Godhead, presents thy Christ  
a sanctified and perfite mediator, consecrate and perfy-  
red be his awin prayers and suffering, euen in thir ac-  
tions of thy Sacraments, ordaned bee thee for that ef-  
fect, and sa offers and exhibits him with all his merits &  
blessings on that ane part. Sa it wald please thee on  
that vther part, to giue vs a trew and liuely faith, be the  
vse of thir actions and power of thy halie spirite, mair  
and mair quickned, steired vp, confirmed, & augmen-  
ted, wherby we may receaue and apply, grippe inioye,  
and possesse Iesus Christ mair and mair, for righteous-  
nes and sanctification, and sa for life and Salvation euer  
lasting. O Lorde prepare vs aright therevnto, be an ear-  
nest and diligent tryall of the knowlege of the poincts  
of thy heauenly veritie, and practise thereof, in fayth  
& repentance: that finding out and feiling our wants  
in the ane and vther, we may be reconciled with thee,  
and our neighbours, & seeke confirmation, & increase  
of that small measure we haue, in the vse of thir actions  
according to thy ordinance: that in the meane time  
therof, we may be wounded and humbled with a sense  
and conscience of our sinnes, and yet raised vp againe  
and healed with an assurance, and feiling of thy mercy  
grace and loue in Iesus Christ, sa that moued with ex-  
ceeding ioy and gladnes of spirite, we may burst out in  
thy prayses. And namely now Lord in this Sacrament  
of the holie Supper and present action thereof, graunt  
that we may seale vp our continuall growth, & increase  
in that blessed communion and fellowshippe of Iesus

E

Christ

Christ, that we may be nurished and fed mair & mair in our saule and inward man, be declaring the death of thy sonne Iesus Christ, constantly beleeuing his bodie to haue bin broken, and his precious blood shed, yea, him to haue suffered whatsoeuer might satisfie the iustice of thee our God, for our sinnes and safetic. And so to magnifie and extoll thy gudnes, loue, mercie, and grace, thy iustice, power, and wisdom, quhilk are infinite, passing the reach of all consideration. And finally, that we may set our selues thus waies, fed & strengthened in the inwarde man, to doe the dewties of thy redeemed seruants and children, in loue, fear, obedience, and holines al the dayes of our life. Amen.

*A meditation of the faithfull saule*

with God, after the receauing of the  
*holy Communion.*

**V**WE might vtterly dispaire in consideration of our manifold sinnes and infinit offences, had not thy word, O Lorde our God, bin made fleshe, and dwelt amang vs: But now all praise be vnto thy mercifull grace, we neither neede, nor dare dispaire: for gif when I was thyemie, I was reconciled to thee by the death of thy Sonne, how meikle mair being reconciled, shall I be saued by his life: For all mine hope and my confidence is reposed, in that precious blood whilk was shed for me and for my saluation. In that blood I reuiue wha before was dead, I take my hearte againe wha before was heartles, & resting therevpon, I couet to come to thee, wha before hated thee, & followed after Sathan, I cum to thee putting no doubt, but now I  
fall



fall be acceptable, not hauing my awin righteoufnesse,  
but whilk is through faith of my Lorde Iesus Christ.  
Wherefore, O most gracious and mercifull God, loue  
of all mankinde, and loue of thy faithfull Saincts: but  
loue of me in speciall, wha through Iesus Christ thy  
sonne my Lord, euen when I was in the estate of dam-  
nation be reason of sinne, hast deliuered and saued me  
after sik a way, as neither man nor Angel could dreame  
off: what craues thou againe for this thy loue that thou  
hes kythed vpon me pure wretch but thankfulnessse? I  
therefore, vnworthie to thinke vppon thee, vnworthie  
that thy holines suld be conceaued in my prophane &  
filthie heart, yet fra my hearte, whilk in sum parte is re-  
newed by thy halie Spirite, I thank thy gracious gud-  
nes; yea, I highly thank thee for that thou hast sent thy  
onely begotten sonne, from thy awin bosome to saue  
sinners, and to saue me, of all sinners the greatest, the ve-  
ry childe of wrath; I thank thee for his holy incarnati-  
on, & byrth of his blessed mother, of whome he vouch-  
safed to take my flesh for my saluation; that as hee was  
very God of God, sa he might be verie man, of man: I  
thanke thee for his bitter passion, crosse, and death; I  
thanke thee for his glorious resurrection, and ascension  
to heauen, and sitting at thy right hand, powring down  
the haly Spirite according to his promise, vpon me his  
childe of adoption. I thank thee, both for the shedding  
of that his precious blood, wherwith we are redeemed,  
and also for his instituting of his holy and liuely Sacra-  
ment of his body and blood that was giuen for mee,  
where withal thus in thy Kirk I am nurished, refreshed,  
sanctified, strengthened & quickned in my inward man,  
and made partaker of ane heauenly and diuine nature:

again, I thank thee for thy vnumerable loue, wherewith thou hast loued me, miserable and carue wretch in thy onely weilbeloued sonne Iesus Christ, in whom I haue this reconciliation, with thee my God & Father, this redemption, forgiveness of all my sinnes, righteousness, adoption, sanctification, and finally assured life, and heritable inheritance of the kingdome of glorie. O pittie unspeakeable! O wonderfull loue, to saue thy vnworthie seruand, thou hast giuen thy deare sonne. God was made man; that I of the wretched seede of man, might be plucked out of the snare of the diuell, how deere thy Lord Iesus my sweete Sauour loued me, what thought it not enough to humble thy selfe from the most heigh and glorious maiestie of the Godhead, to take on my flauish nature, vnales that for me also, and for my saluation, thou hadst shed thy precious blood, and suffered the most shamefull death of the crosse. O rare loue! O tender kindnes! What had hard the like at any time, what rightly considering, will not be amazed at fike bowels of mercie. O strange judgement! O unspeakeable disposition of the mystrie of God. The sinner offended, the just is punished: the guiltie transgressed, the innocent is stricken. The wicked sinned; the Godly is damned: that while the euill deserueth, the good suffers, the seruand dois amisse, the master makes the mends, man commits the sinne, and God bears the punishment. Ah, O sonne of God, how hast thou abased thy selfe, how hast thou burned in affection? how far is thy mercie stretched out? how great is thy kindnesse? how large is thy loue? for I did wickedly, and thou was punished: I sinned and thou was afflicted: I offended and thou was tormented: I lifted vp my selfe proudly,

and



& of a vile worm made a God of my selfe, but thou was humbled, and of the euertlasting God made thy selfe a worne: I was disobedient, but thou obediently bare the punishment of my disobedience: I serued the belly, but thou endured hunger: the forbidē tree, allured me to vnlawful concupiscence; but perfite charity led thee to the crosse: I tasted of pleasure, but thou suffered tormētts: I felt the sweetenes of sin, but thou tasted the bitter gall. Loe, O King of glory, this is my vngodlines & thy mercy manifest, this mine vprighteousnesse & thy innocencie is euidēt. And now O my Kinge and my God, what shall I render vnto thee for all thy benefits towards mee? for mans heart cannot conceaue that whilk may worthily recompence these thy la ample graces. Can the witte of man finde out any thinge answerable to Gods loue and mercie? Na: It is not for a creature to enterprise to recompense and meete God his creator. Norwithstanding sweete Sauour in this wonderful dispensation, sumthing any frailtie by the force of thy spirit is able to do: namely, gif by thy visitation the minde being pricked, it crucifie the flesh with the affections and lustes thereof: whilk thou hauing wrought, I begin then as it were to suffer with thee, because thou died with meikle paine for me: and so throw the conquest of the inner man, I shall be armed, thou being captaine, and thy spirit furnishing strength vnto the attaining of the outward victorie: In a meikle as I feare not hauing ouer-cum the spirituall battell, to bee subject for thy sake, euen to bodilie torments, to the sword, to the fire, to the crosse, to prison, banishment, or what sumeuer els: in whilk respect the weakenes of my conditions, gif it like thy gudnes, shall be able according

ding to the power it has to answer to the greatnesse of thee the Creator. And this is heavenly Phisick, O sweet Iesus, this is the preservation of thy loue. Now I beseeke thee, by thy wonted mercies, to make that this oyle and wine poured in the wounds of my faul in this haly Sacrament, it may purge all corrupt contagion of venomous humours, and may restore mee againe to my first health and holy jmage of God, whereto I was created: and hauing tasted of the sap of thy sweetnes, may make me fra the very hearte, to dispise the intisments of the world: abhor the wickednes, lustes & vanities theirow, yea, nor to fear na aduersitie theirow for thy names sake, but being alwaies mindfull of thy euerlasting life and glorie, thus wayes by thee my Christ purchased to me, may boldly contemn the death, and be readie to gif my life againe for thy loue and glory. Deare Christ, seeing I haue here sealed vp this conjunction and vnion with thee: make me by thy spirit to abide in the same to the ende, and eternally, and make me daylie mair & mair to finde thee my Christ by faith dwelling in my heart; thewhilk I may perceauce be the vndoubted fruits and markes thereof, in the exercise of all gud warkes in sobernes, piety, and righteousnes fra time to time encreasing. And seeing I am thus, not onely receaued within thy household, O my God and father, but also refreshed nourished and susteined therein; I maist humbly beseeke thee for a mair and mair effectuell working of thy Spirite, whereby I may carefully, reuerendly, and faithfullie, doe the dewtie of thy childe and seruand within the same. And being thus redeemed from the deuill & the seruitude of sin, be my greate and strong Sauour, to be the free Citiziner, and heir of his kingdom



dome of justice & life. Grant O Lord, by this renewed force of the quickning spirite of thy Christ, that neither the parts, faculties nor powers of my saule, nor the instruments and members of my body, bee any mair employed to serue Sathan and sinne, conformed to the facions of this world, but that both saule & body, with all the powers and members thereof, may be presented and consecrated vnto thee, as a liuing sacrifice, pure & holy, & being transformed by the renewing of the inward man, may be alwaies bent, and intend to discern and obey the will of thee my God, whilk is gud, acceptable and perfite: I besik thee, Lord my God, let nothing seeme sweet to me without thee, and let nothing that can fall out, seeme sowre & hard to me, gif I haue thee, let nothing please me, nor worldly thing like mee, besid thee: let me not loue that whilk thou dois abhor, and let thy gud pleasure be all my desire continually, let it be agreee to me to rejoyce without thee, & make me glad to be afflicted for thy names sake, let thy name be my joy, and thy remembrance my consolation: let the law of thy mouth be better to me, then thousands of gold and siluer; and finally, Lorde my God, bee thou all in all vnto me, thy word and holy worshipping my comfort and pleasure, and thy sweete Christ my onely vantage and gaine, both in life and death. To whome with thee, the father, and that holy spirite my comforter, be glorie infinit and eternall. Amen.

*Ane short exhortation anent tryall.*

**F**Or want of tryall and consideration of their awin estate, the greater multitude perishes in ignorance, they of knowlege carrie with them the greater condemnation

demnation, for not doing the will of him whom they know; and sike as hes begun to doe, relents, leaues off, and falles on sleep, til God waken them by some crosse, least they shuld fall with the former in vtter condemnation. Men in publick charge in Kirk & pollicie, sleuthis, perverts & mistaris al; and men in private occupations, runnes loose without feare of God, or æquitable and charitable dealing with their neighbour, & sa the heap of this common confusion of sin, growes huge out of measure; that it is the wondrous mercie and long suffering of God, that stayes the consuming fire of his wrath, from finding out sike mater, and burning there vpon, to the bottome of hell. My counsel and warning is therefore to all in the loue of Christ, that they caste aside the busines & cares of this world, wherewith they are haillelie occupied, to the wrak and losse of their saules, and esteeming the chief earand and turne, whilk they haue to doe in this world to be, how, that after a miserable, short, and vaine life, they may liue happellie hereafter for euer: That in this consideration, I say: they take large time, and great paines in this exercise of tryall and examination of the estate wherein they stande before God: sa that they neither sleepe nor eat ane day or night, before they haue spent some peece of time, fectfullie and fruitfully, in the wark of tryall; that finding out their wants, danger and miserie, they may be mooved earnestly to seik and embrace the furniture and remedie, whilk God of his superabundant grace, vouchsafes daily to offer by the preaching of his word, and profitable writings of his godlie and learned ser-vants. And that this be done by speedy redeeming time without farder delay: for it is now high time, and fuire  
days



dayes, our day of the Gospell is past noone, and the Sun thereof tendes toward going downe: Yet then to day if ye will heare his voice, hardin not your harts, neither sleipe in ignorance, infidelitie, and sinne, least being debarred, yee perish with the multitude of the foolish, ignorant, faithlesse and rebellious. For this purpose then, I exhort and earnestly beseik all and euerie one, (specially of you deare flock) after your verie names, to wey and consider the Scriptures following, whilk now and then ye heare opened vp and intreated for this effect; and that with grace and sanctification of your saules, the quhilk onely God is able to giue, by the working of his spirite, and hes promised to sik as will seik for the samin: Aske therefore the samin earnestlie, and seik him carefullie, that ye may receiue and finde, and by all meanes, quicken and steir vp the measure of that gift whilk ye sall get of your bountiful God. Now seeing manie things appeir that is not, and Christ himselfe as man was deceiued with the Figge-tree, weill busked with leaues, & fruitfull-like a far-off, but found barren and fruitles when it was ryped nearely, and therefore accursed. We are blinde in our awin faultes, we passe ouer-lightly, we easelie forgiue them, and flatter our selues therein, as though we were gud ynough, yea, and better nor our neighbours. Therefore see that this tryall be taken not cauldlike, negligently, slouthfullie, but grauely, carefully, and diligently, not as before men, but before God, wha sees the secreet of thy hart: not in maters knawin to men onely, but to thy awin hart and conscience, yea to God wha is greater nor thy hart and conscience; neither mon this be done generallie, but particularlie, ryping out all the hirnes and pyles of thy heart, and calling narrowlie thy memorie

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to a counte of all thoughts, wordes and deedes; and finally, not suddenly as a thing fecles, and of small importance; that may be easelie past ouer, or vsed for a fashion of religion or halinesse; but grauely, with lang time & weightie attention, as the greatest matter thou hes to do in the world, for the honor of thy God, and thine awin salvation eternall.

Now thought but doubt, if thou try thy selfe aright, thou shall see ane ouglie sight, whilk may terrifie thy conscience exceedinglie, yet dispaire not, but assure thee there is infinite store of mercie and grace in God, offered in the Lord Iesus Christ, to all that humbly acknowledge their miserie, hungers and thirstes for his grace, and embraces the faithfull promises thereof, be a liuelie faith.

### *That Christians ought to try themselves*

alwaies, and namely, before they come to the

*Table of the Lord: For this reasons easie to  
be gathered of the Texts following.*

- 1 { Sa God commandes, therefore if they be his children and servants they must obey.
- 2 { They shall haue great and everlasting profite and honour in so doing.
- 3 { They shall incurre great and everlasting skaith and shame in omitting and not doing:

### *Textes of Scripture.*

**2 Cor. 13. 5** *Try your selues, if ye be in the faith, proue your selues: do yee not acknowledge your selues that Christ Iesus is in you, and if not, that ye are reprobates.*

*If*



If any man think himselfe to be some thing, when he is na- Gal. 6. 1  
thing, his owne heart deceaues him, let ilk man therefore trye  
himselfe.

Be commoued and faine not, examine your hearts in Psal. 4.  
your bed and leaue off to doe euill.

Wash your selues, purge your selues, cast away the wicked. Esa.  
nes of your actions from before my face, leaue off to doe euill,  
learne to doe gud, seeke right, come and let vs reason togidder.  
If your sinnes were as Scarlet, they shall be white as snaw: If yee  
apply and heare, ye shall inioy the gud things of the land: but if  
ye refuse and rebell, ye shall be consumed by the sword, for the  
mouth of the Lord hes spoken it.

Thou hes heard mee reckon my waies, teach me thy sta- Psal. 119.  
tures.

I take count of my waies, that I may bring againe my feete  
to thy testimonies.

Blessed is that man, that walkes not in the counsaile of the Psal. 1.  
wicked, and insists not in the way of sinners. & sittes not in the  
seate of scornors, if sa he his delight be in the law of the Lord, &  
in that law meditates day and night.

For he shall be as the tree planted by the riuers of water, whilk  
brings forth fruct in the awin time, whose lease fades not &  
whatsoeuer he dois shall prosper.

Bot the wicked shall not be sa, bot as the chaffe whilk the wind  
drineth, therefore the wicked shall not stand in that Iudgement,  
nor the sinners in the company of the iust, for the Lord acknow-  
ledges the way of the iust, bot the way of the wicked shall perish.

The lute, the harpe, the timbrell, and shalme, and gud wine Esay. 5  
aboundeth in your bankets: bot the warks of God, you respect  
not, nor yet haue ye consideration of his doings. Therefore hes  
hell enlarged her selfe, and opened her mouth without al mea-  
sure, and the stoupe high, and glorious of the people shall descend  
thereinto.

Ier. 17.

The heart is a deceitful and deadly thinge aboue all, wha can knaw it, I Iehovah the searcher of the heart & reines, that I may giue to euerie one according to their waies, according to the fruite of their actiones.

1. Ioh. 3.

My little children, let vs not loue in word, neither in tongue onelie, but indeede and in trueth, for thereby we knaw, that we are of the trueth, and sall assure our hearts before him, for if our heartes condemne vs, God is greater then our heartes, and knowes all things.

Beloued, if our hearts condemn vs not, then haue we baldnes toward God, and whatsoeuer we aske we receaue of him, because we keepe his commandement, and do the things which are pleasand in his sight.

This is then his commandement, that yee beleue in the name of his son Iesus Christ, and loue one another, as he gaue commaundement, for hee that keepes his commaundements dwellis in him, & hee in him, hereby knaw we that hee abides in vs, euen be that spirite which he has giuen vs.

Deerely beloued, beleue not euerie spirit, but try the spirits if they be of God.

Prov. 4.

Above all things that thou takes heed to keepe thy heart, for thereout springs the actiones of life, remooue from thee the peruersitie of the mouth, & set far from thee thrawardnes of the lippes.

Let thy eyes luke right before thee, & thy eye-liddes behauld things that are right before thee, wey the pathes of thy feete that all thy waies may be streight.

Decline not to the right hand, nor to the left, set away thy feete from euill.

Lament. 3.

Let vs try and ripe out our waies, & turne vnto the Lord, let vs lift vp our hearts with our hands, vnto the strong God of heauen, and say, we haue made a defection & rebelled, therefore shou spares not.

When



When the Pharisees saw the Disciples eat with unwashen hands. &c. Mark 7.

Christ calling together the haill multitude. Saide, heare me all and understand, there is nathing without a man, that entring within him can pollute him, bot the things that comes out of him, thy are the things that pollute him. If any hes eares to heare, let him heare.

Then the disciples asked him the parable; and he said, vnderstand yee not? The things that outwardly comes into man, cannot pollute him, for it enters not in his heart, but in his womb, and goes to the closet, purging all meates: bot he saide, that whilk comes out of man defiles him, for from within, out of the heart of man, comes out euill thoughts, adulteries, harlottries, slaughter, thifts, couetousnes, wickednes, deceitfulnes, uncleannes, a wicked eye, pryd, backbiting, foolishnes, all these euil things comes from within, and defiles the man.

Verely, verely, I say vnto you (sayes Christ) of euery ydle word that comes out of mans mouth, they shall render a comp

Math. 12.

shereof, at the day of iudgement. We mon all appeare before the tribunall of Christ, that e-

2. Cor. 5.

*Jan 2*

uery ane may receaue in his body, according to that he hes done whidder euill or gud.

Reul. 3.

Behauld, I stand at the dore, if any heare my voice & open, I will come into him, and sup with him, and he with me.

Behauld, I come shortly, hauld that whilk thou hes, that nanetake thy crowne fra thee. We mon fight, we mon big, Luck. 14, we mon giue a comp of our talent, we mon haue our lampes light to meete the bridgroom. Mat. 25. & therefor prepare, try, & take heede to your selues, with watching sobrietie, and cairfull consideration: finally for special tryall & searching out of thy sinnes, vse thir texts quoted. Rom. 12. and 3. Ephe. 4. & 5. Col. 5. 3. 2. Pet. 2

## The propine of a Pastor Before the Communion.

1. Cor. 10.

**I** Wald not ye should bee ignorant brethren, that all our fathers were under that cloud, and all past throw the sea, and all were Baptised in Moyses, with the cloud & sea, & al eate the same spiritual fude, & al dranke the same spiritual drink, for they drank of the spirituall rock that followed, & the rocke was Christ, but God approued not manie of them: for they were casten downe in the desert. Now this were examples vnto vs, that we suld not couet euill things as they coueted, be not therefore Idolaters as some of them, nether let vs commit fornication as some of them did, and sell in a day three and twenty thousand, neither tempt Christ as some tempted & perished be serpents. Neither murmure ye, as some of them murmured & perished be the destroyer, al these things came on them for example, and are written for our admonition, on whome the endes of the world are fallen; therefore let him that thinks he standes, bewar he fall not.

Let euery ane proue himselfe, and sa eate of that bread, and drink of that cup. For who so eates & drinkes unworthily, eateth and drinketh damnation to themselves, for not discerning the Lords bodie.

1. Cor. 11.

Therefore is there many weake amang you and diseased, & manie sleepe, for if we suld iudge our selues, we suld not be punished, but when we are punished, we are chastised be the Lord that we be not condemned with the world.



To his people.

39

Follow the forme of tryall in particular, follow  
of miserie and mercie; be thir seuerall  
pointes and columnes.

*Vnles that thou try out, and finde thy miserie,  
Thou can neuer seeke for nor esteeme of Gods mercie.*

1 **C**onsider the happie and halie estate, wherein  
Adam was first made and his filthie defection  
and fall, and vnderstand, that God may justly lay to thy  
charge his sin, & all the sins of thy forefathers, betwixt  
thee & him: because thou art a pairt of their substance,  
and be them all begotten in sinne, sa that their sinne is  
thy naturall heritage.

2 Examine thy originall corruption in thy minde,  
conscience, memorie, will, and in all thy affectiones, as  
in gladnes, sadnes, pittie, confidence, hope, despair, fear,  
carr, shame, desire, leathing, loue, hatred, disesteeming, e-  
steeming, anger, contentment, discontentment, zeal,  
cauldnesse. &c.

3 Try out thy actuall sinnes, in thought, word, and  
deede, and to that effect, goe through the commaunds  
with right vnderstanding, and diligent examination of  
thy life thereby, in the particular circumstances of time  
place, persons, and maner of doing in all thy actions &  
proceedings: namely, gif flowing from faith, they haue  
bene directed be lawfull meanes vnto the right ende.

4 Examine all thy senses, whereby sinne is sa drunken  
in, as the beast drinks water be the mouth; thy sight, hea-  
ring, smelling, taisting, tuitching, how thou hes vsed  
them, and in like manner, all the members of thy bodie  
inward & outward, whilk are the weapons and instru-  
ments of committing of sinne.

*Whither be thou  
Laid  
D. d. or lone of  
the  
Whither be thou  
Laid  
D. d. or lone of  
the*

## 40 *The propine of a Pastor*

5 Examine thy life throughout al the ages thou hes past, bairn-head, youth-head, man-head, and aulde age, how thy God hes delt with thee therin, and how thou hes recompensed him againe.

6 Try thy estate, occupation, calling, and trade of life, if thou hes walked in the feare of God, faithfully and rightlie therein. And here is the tryall of Magistrates, Pastours, Elders, Fathers, Mothers, Maisters, husbands, wiues, people, flock, children, seruantes, occupations, trades and craftes: be land, be Sea, in Cittie & countrie.

7 And last, wey the foulnes of the guiltinesse of sin, how odious and detestable it is before God, and what punishments in his justice he hes laid thereon, from the beginning of the world, and weight of wrath he hes to lay thereon, eternally in the hell; and questionles, thou will see sik an ouglie and terrible sight of thy miserie, that will sa affray and moue thee, that thou will neuer be blythe, til thou haue gotten a grippe of the remedie thereof in the mercie of God.

*Miserable man that I am, wha sall deliuer me from the bodie of this death.*

1 **C**onsider the infinite gudnesse, loue, grace, and mercie of God, wha pittying our miserie, provyded a remeid theirfoir in the pretious blood of his awin sonne, the Lord Iesus Christ, in whome he elected his awin, before the foundation of the warld.

2 Try and considder, if thou haue the right knowledge and possession of Christ in thy hart, be faith in his natures, & their personal vnion, in his offices, prophecy, Priest-head, and Kingdome.

3 Try if thou hes founde those benefites of Christ, whilk be the perfite fulfilling of the office of mediator,  
he



he has purchased to his awin, to witte, redemption, reconciliation, justification, adoption, sanctificatiō, mortification, newnesse of life, intercession; and in sum, deliuerance from al euill, and perfyte felicitie.

4 Consider and examine thy selfe if thou has the knowledge, faith, feeling, and injoying of the haly ghaist, wha calles the cholen effectually, applyes Christ vnto them, and makes them to apprehend and receiue him, and all his blessings be a true faith.

5 Then try thy faith, if thou be assured that God sent his Christ in the world to saue thee, and vnlade thee of the haille burden of thy miserie, and ladin thee with the rich store of his blessings and perfyte happiness.

6 Try thy repentance the chiefe effect of faith, if thou haue a true sorrow for thy sinnes committed, that has made the halie Lambe of God to suffer sa shamefullie and cruellie for them, & ane earnest purpose of amendment and newnes of life in time to come.

7 And finally, because there is great hypocrisie in flesh, and counterfetting of calling, faith, and repentance, be the craft of Satan, as also terrible assailzeing of the conscience, by his fyrie tentationes. Therefore, there is great neede here, of a diligent and accurat tryall, to finde out the true markes of thy election: & sa of salvation. First, be the testimony of the spirit: Secondly, by the motiones & working therof. Then try weill, if at any time thou has found the halie spirit, to speake, as it were within thee, & testifie to thy spirit, that thou art the childe of God. If thou has found in thy hart the loue of God and Christ, and of the things that he loues, and the hatred of the Deuill and his warkes. If thou has founde a hart to pray and thanke God, to meditate and

delyte in him and his worde, to loue his seruands and children, and delyte in their compani. . And finally, if thou findest hope with patience, and a continuall battell against sinne, and the intysements of the world : then may thou be certaine, that God hes giuen thee to Christ, na power salbe able to take thee from him, or separate thee from his loue, or stay him from giuing thee life everlasting. And here is the joy and peace of conscience, that continuall feast.

La somme d'atua  
en 1313

*I thank God through Jesus Christ our Lord. Rom. 7.*

*The forme of tryall and examination,*  
taken of all sik as ar admitted to the Table  
*of the Lord.*

I PART.

**VV**hat should thou do before thou come to the Table of the Lord?

**Examine and try myself.**

What is the danger if thou do not?

## Condemnation.

Whereanent suld thou try thy selfe?

Anent my naturall milerie, and remeid thereof by  
God his grace.

Wherein standes thy miserie?

In my finnes, and the reward thereof.

How came sinne in the world, seeing God made all  
verie good?

God maid the Deuils angelles of light, and A D A M & E V A H our first parents gud & halie: but the Deuills fell fra God and deceiued our parents, and made them and all that ar come of them wicked sinners.

## How knowest thou sinne?

By



By the law and commandements of God, whilk I breake daylie.

How far? I neither doe my ductie to God nor my neighbour as I aught.

What is the reward of sinne?

All the plagues and punishments of God, and the first and second death, whilk is euerlasting condemnation with the Deuills in the fyre of hell.

2 PART

**G**ud Lord saue vs! that is a horrible thing, and wha can remeid this miserie?

Onelie God, wha made mee and all, was able to remeid and mend my miserie.

What is God?

A Spirite, eternall, infinite in wisdom, power, godnesse, mercie, and justice: In nature ane, and persones three; the Father, Sonne, and halie Ghaist.

What hes God the Father done for remeid of thy miserie?

He hes send his awin onely begotten Sonne in the world to die for my deliuerance.

What hes the Sonne Iesus Christ done for thee?

He hes tane my nature and sinne, with the rewarde thereof vppon him, and shed his pretious bloud vnto the dead, to saue me therefra.

What does the halie Ghaist for that effect?

He sanctifies me, and joynes me with Christ, & makes me able to receiue him and his merites, offered to me be my gracious heauenly father.

And how?

By working true faith and earnest repentance in my heart.

What is thy faith?

My sure beliefe, that God hath may and will saue me in the bloud of Iesus Christ, because he is almightie, and hes promised sa to do.

Tell me the promise wheron thou leanes assuredlie?

Whafoeuer (sayes God) will belecue in the death of my Sonne Iesus, shall not perish, but get eternall life.

John. 3. 6.

What is thy repentance?

The effect of this faith, working a sorrow for my sins by-past, and purpose to amend in time to come.

How hes God then remedied thy miserie?

He hes forgiuen all my sinnes, and freed me fra the reward thereof, and made me righteous, halie, and happy, to liue for euer, and that of his free grace allanerly, be the merites of Iesus Christ, and working of the haly ghaist.

And what craues God of thee againe for sa great a benefite?

Onelie thankfulnessse, to giue him his awin praise, in preissing to loue and obey him aboue all, whilk is also his free gift and wark of his spirite in me, that all praise may be to him onely.

### 3 PART.

**B**Y what instrumentes and meanes, warkes the spirit of God, Faith, Repentance, and Thankfulness in thy heart?

By the word and sacraments.

Where is the word of God to be found?

In the Byble, conteyning the auld & new testament, the law and Gospell.

But it may be thou cannot reade, nor hes learned at schoole?



I haue it of Gods mercie preached to mee, and the whole substance thereof, shortly comprehended in the Commandes, Beleeefe, and Lords prayer.

How many Commands is there?

Ten, contayning the sum of the haill law of God, written by his awn finger, in twa Tables of stone.

The com-  
maunds.

What hes the first Table?

Our dutie to God in foure Commands.

What is commanded in the first?

To know God, and cleaue to him, with faith, feare, and loue.

What in the second?

To worship and serue him, by the meanes he hes ap-  
poynted; namely, his stiles, word, sacraments, warkes,  
prayer, and aith.

What in the third?

To vse these meanes rightly, and hallelie be preparati-  
on going before, right disposition in the time, and ex-  
pressing of fruite, after alwaies in spirite and veritie.

What in the fourth?

To imploy the seuenth daye hallelie, in the halie,  
right, and earnest vse of the foresaid meanes, and doing  
of the warkes of mercie and charitie for Gods cause.

What hes the second Table?

Our dutie to all men in sex commands.

What is then commanded in the first?

The duties of them that ar above and vnder, for gud  
ordour, that brings forth a halie and happie estate in  
all societies.

Wha ar above?

Fathers, Mothers, Magistrate, Pastour, Elder, Maister,  
Husband and aged.

What is their dutie?

To haue a fatherlie care of the inferiours, to rule, teache, susteine, command, and counsell them in God.

Wha ar vnder?

Children, subiectes, people, seruants, wiues, and yonger in age.

What is their dutie?

To loue, reuerence, obey, maintaine their superiours, as fathers of bodies, saule, and gudes.

What in the sext?

To keip my life and my neighbours, and not hurt the same.

What is the seuenth?

To keip my person, and my neighbour cleane and chaste, in, and out of mariage.

What is the eight?

To win and spend lawfully, the things pertayning to this life.

VVhat is the ninth?

To keip my neighbours fame, and mine, by thinking, speaking, and hearing truth.

VVhat is the tenth.

To keip the heart from concupiscence, the mother of all sinne.

VVhat is the vse of the law of God?

It hes twa chiefe and necessarie vses. First, to shew me my sinne and miserie, and sa to leade mee to Christ. Secondly, To shew me how to be thankfull, by preassing to keip his commandements, and make my faith fruitfull in loue and obedience.

Yet thou sinnes in all thy warke?

Ouer true, but struiuing to mende, and preassing to the best, God will accept thereof, for Christs sake.

VVhat contaynes thy Belcefe?



The summe of the Gospell.

In how many parts?

Twa chiefe. First concerning God the Father, Sonne; and halie Ghaist. Next concerning the Kirk, and benefites thereof.

What beleeues thou concerning God the Father?

That he is the almightie, maker, vphalder, and rewer of all, for his glorie and my weill in speciall: Father of Iesus Christ, and in him of me, and all the faithfull.

What concerning God the Sonne?

That he is verie God and man, Prophete, Priest, and King, conceiued, borne, suffered, to perfite the office of the true and onelie Mediatour and Saviour, for all the elect and faithfull, and for me in speciall.

What furdur?

As he came lawlie, first to work the warke of redemption, so sal he come at last in glory, to judge baith al that dyed before, and them that sal then be found aliue.

What a day sal that be?

The best for the godlie, and worst for the wicked that euer they saw.

What beleeue ye concerning the halie Ghaist?

That he is God eternall, alike with the Father, and Sonne in substance, and in ordour the third person proceeding from the Father and the Sonne, for gouernement of all, and namely, for sanctifying of the faules of the faithfull and mine in speciall.

What conteines the second parte of the Beleefer?

My faith anent the Kirk, and the benefites whilk God bestowes thereupon.

What beleeues thou concerning the Kirk?

That God hes chosen a number out of the haill multitude of men to be his in Christ, of the whilk I am one.

What is the communion of Saintes?

The vnitie and fellowship, that the children of God  
hes in him, and euery one with another in Iesus Christ.

VVhat are the rest of the benefites?

Sinne, with the rewarde thereof, and all miseries re-  
moved and rane away; and the bodies whilk be death,  
mon be anes destroyed, shall be rayled vp againe at the  
latter daye, and joynd with the saule, to liue in perfite  
happines for euer.

Now tell me how thou art made righteous, and re-  
conciled to God?

By faith onely, whereby Christ dwelles in my harte.  
And how may it bee kend that thou possessest Christ  
by faith?

By the necessarie effects therof, loue, and obedience  
of Gods commandes, as I haue said, and namelie, the  
right exercise of Prayer.

The pray-  
cr.

VVhom to pray ye?

To God the Father, Sonne, and halie Ghaist, as they  
are all one God.

VVhat warrand haue ye, that your prayer shall be ac-  
cepted and hard?

Because God hes commanded me to praye, and pro-  
mised to heare me for Christs sake.

How manie parts is in the prayer?

Three, the preface, petitions, and conclusion.

VVhat teaches the preface?

That we ought not to go rashly to prayer, but prep-  
ared with faith and charitie.

How with faith?

Beleeving God our almightie Father, wha baith may,  
and will grant our requestes.

How with charitie?

Pray,



How with charitie?

Praying for our neighbours as our selues.

How many petitions is there?

Sex, three crauing all things pertaineing to the glory of God, conforme to the first Table of the Lawe, and three, crauing all things gud and neidfull for man, conforme to the second.

Our petitiones then mon be according to his commandes?

Yes verely, for his will mon rule vs and be done, and not our awin.

VVhat teaches the conclusion?

To joyne thanks-giuing euer with prayer.

VVhat is true thanks-giuing?

Ane acknowlegging that God sends all, and ane earnest desire and care, that all may be weill vsed to his honor and glorie.

VVhat meanes the word *Amen*.

It is ane note of assurance, that God wil graunt our petitiones, sa far as hee thinkes gud, for his honour, and our weill.

VVha mooues the heart to pray and prayse God?

The halie Ghaist, wha of his grace, mote mooue me rightlie mair and mair.

4. PART.

**N**Owe to the Sacramentes: VVhat are the Sacraments?

Outwarde signes and seales, of the inward grace of God, and the couenant thereof, by the whilk being rightly vsed, Christ and all his benefites, are giuen and receiued for life and salvation.

VVherein standes the right vse of them?

H

In

In this, namely, that as we bring the naturall instruments of the bodie to receiue the singes; so wee bring the spirituall instrument, to wit, true faith in our hearts, to receiue the things signified.

How manie Sacraments is there?

Twa: Baptisme and the Lords Supper.

What is Baptisme?

It is the Sacrament of our first entrie within the Kirk of God, wherein by the outward washing of water, is sealed vp the washing away of our sinnes, be the precious blood of Iesus.

What is the supper?

It is the Sacrament of our perpetuall nourishment with in the Kirk, wherein by bread and wine so vsed as is prescribed, is sealed, vp our spiritual nourishment and life in Iesus Christ.

And how is this done in the one and the vther?

Be true faith and effectual working of the haly Spirit.

How then tryes thou and prepares thy selfe anent thir things?

I try if I vnderstand them aright, and if I haue practise, & done them in any measure, be faith and repentance; and finding my ignorance, weakenes of faith, & wrang done to God & my neighbour, I am hartely sorie therefore, and seekes to be reconciled to God and my neighbour, and so prepares my selfe with a true heart, and cleane conscience, to come to that table.

How art thou reconciled to God?

Be repenting my sinnes, & beleeuing in Iesus Christ as saide is, and taking earnest purpose of amendment of life, and growth in faith and halines.

How art thou reconciled to thy neighbour?

Be making amends for the wrang done, if it lie in my  
pow-

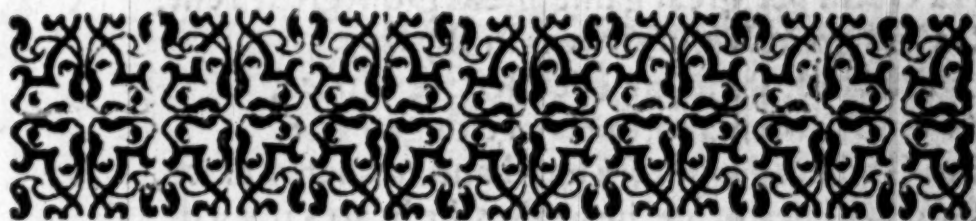


power, at least, be confessing my fault, and crauing him  
forgiuenes: as als forgiuing with my hearte, all wrang  
done to me, as I wald God suld forgiue me.

And finally, when thou perceaues in the action of the  
supper, how God hes saloued thee, that hee hes giuen  
his awin onely begotten son, to suffer the maist shame-  
full death for thy sake, how suld thou be mooued?

Euen to loue him againe with all my hearte, and my  
nighbour for his sake, and to bend all the powers of my  
saule and body, to his honour, seruice and obedience.

FINIS

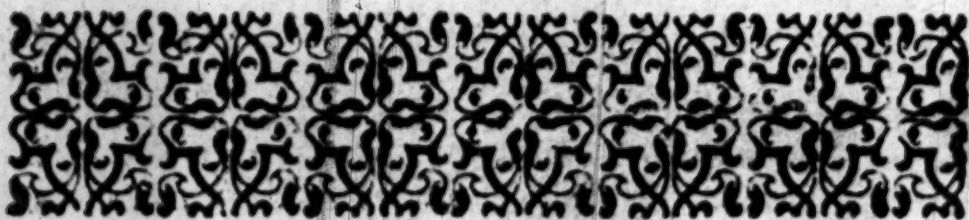




*The saules delight.*

**O**F God I am, in God is my delight,  
On God I stay, nought else can me content,  
In God I get reliefe and rest perfite,  
But God my daies in grieve and gall are spent,  
For God I sore abone the firmament.  
With God I feede on sweete and secret grace,  
Fra God I get, great gaine, great glori, great rent,  
O God great *lab*, my ioye is in thy face.  
Fra God, fra hame, enclosed for a space,  
At Gods command, in clay I clogged goe.  
But God hes height fra hand and heavenly place,  
God will performe, he heastes, he heares my woe.  
O clay! away, my God thy bandes will bruse,  
My God, abode with thee but change I chuse.

*M. W. S.*



*Eupham meliur  
with mien*





A  
MORNING VI-  
SION:

OR,  
POEME FOR THE PRACTISE  
OF PIETIE, IN DEVOTION, FAITH  
and Repentance:

WHEREIN THE LORDS PRAYER,  
Belcefe, and Commands, and sa the whole Ca-  
*techisme, and right vse thereof, is*  
largely expounded.



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